done fatally:—but that which we assert in thw place is only this, that the plastic nature may be said to be the true and proper fate of matter, or the corporeal world. Now, that which acts not by any knowledge or fancy, will or appetite, of its own, but only fatally, according to law** and impresses made upon it (but differently in different cases), may be said also to act magically and sympathetically. 'H *aXitfwn* /laycia (saith the ptiilo* sopher*) ?? **v r<p* iravri ^iXta jeai vti/coc, The true magic is the friendship and discord that is in the uniFe.rse.~And again, maigie is said to be founded,

$v ty cntytirafteia *ical rij* rwv Swa/uf&w rwv aroAXwv **jrouftXftji**

irpoc S* &Sov <rov«Xovvr<wv, in the sympathy and ft* riety of diverse powers conspiring together into one animal.—Of which passages, though the principal meaning seem to be this, that the ground of magical fascinations is one vital unitive prin ciple in the nniverse; yet they imply also, that there is a certain vital energy, not in the way of knowledge and fancy, will and animal appetite, but fatally sympathetical and magical. AH, in deed, that mutual sympathy, which we have con stant experience of, betwixt our soul and our body (being not a material and mechanical* but vital thing), may be called also magical.

19. From what hath been hitherto • declared concerning the plastic nature, it may appear, that though it

be a thing that acts for ends artificially,, and which may be also called the Divine art, and the fate of the corporeal world; yet, for all that, it is neither god nor goddess, but a low and imperfect creature. Forasmuch as it is not master

* Plotitt. lib, il ck* Dulrit. Amtiu*, ftnuead. iv. lib. v. cap. xl. p. 434,